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HISTORY

whether contemporaries or not, did not appreciate the importance of the event in question. But the emancipation was brief and imperfect. The Stamp Act in the reign of Queen Anne, the paper taxes in the reign of George III, and the legal doctrines adopted in the law courts for more than a century, made freedom from the need of a licence a somewhat illusory gain for journalists.

There are other aspects of the intellectual development of England, after the Revolution, that Macaulay leaves in obscurity. The theories, the beliefs, and the arguments which influenced the minds of men deserve just as much attention as the machinery by which they were circulated. To the history of political thought, 'the noble science of politics' as Macaulay calls it in one of his articles, he pays curiously little attention. In chapter i he gives an account of the doctrine of divine right, as it was formulated by Filmer, and in chapter iii refers to the political theories of Harrington, treating both with equal contempt. Aversion to any abstract theory of politics probably accounts for his neglect of Locke. He tells us a certain number of trivial facts about him : that he was ejected from his studentship at Christ Church, dedicated one of his books to Lord Pembroke, and perhaps drew up a paper against the Licensing Act. But though he remarks

incidentally
that Locke's famous treatise excluded
Roman Catholics
from toleration, the only one of his
writings deemed
worthy of more than a line is a little
pamphlet on the
currency : ' It speedily became the text-
book of all the
enlightened politicians in the kingdom/
Why not state
that his greater works also became text-
books for the
politicians of the time? ' Locke/ says the
historian of
English Thought in the Eighteenth Century, '
expounded
the principles of the Revolution of 1688, and
his writings